"Breadfruit gum is also the source of the soot used in tattooing. It is burned, and the soot collected on a smooth surface held over the fire. The surface used in recent times has been that of 'Yap bottles', --huge glass carboys from Japan. The soot is scraped off the glass on a breadfruit leaf, then put into a coconut half-shell and mixed with a little water until ready for use. (As tattooing was no longer practised on Ifalik at the time of our stay, this is a past rather than present use of breadfruit, --yet so recent that the process was fresh in memory, at least among the older people.)"

1: Burrows--125 (1947-48) Woleaians
116, 463, 173, 304, 152 Ifalik

"Additional payment to the experts in charge of a job consists mostly of the prestige that goes with authority. A rare instance of a more acquisitive attitude, involving insistence upon material payment, is the conclusion of the myth which tells of the divine origin of tattooing. After the god Wolfat had first taught a few men how to apply the designs, many applied to have their skins decorated. 'But Wolfat told them to put the designs only on those who gave them many fine presents, --cloths, rope, coconut trees, and whatever else they might desire.' Since the sole surviving master-tattooer of Ifalik, who told the tale, had long retired from practise, I could not suspect him individually of adding this as a profitable postscript. Presumably the conclusion was as traditional as the rest of the story. But it does seem to require avarice, which is unusual in Ifalik, of the practitioners of this craft."

I: Burrows--197 (1947-48) Woleaians
116, 881, 304 Ifalik

"Specialization on one sex in initiation or coming-of-age rites is not uncommon. But the sex chosen, even in islands relatively close to Ifalik geographically and culturally, is often the male. The writer thinks first of western Polynesia because of previous field work. Initiation rites for young men there cluster about one of the operations loosely called circumcision, or about tattooing, which may itself amount to a rite of passage. But for Ifalik I have no evidence of surgery on the male genitals. Sarfert's informants explicitly denied the existence of any such practise. Tattooing, to be sure, is elaborate, and its origin is attributed to the god Wolfat. (Since this is an art form, a fuller account of it belongs in the forthcoming study of native arts.) But it is optional, and so far as known has always been so. Robertson states explicitly that in the third quarter of the 19th century not all the men were tattooed, and that the practise was in no way compulsory. While rites of passage need not be universally observed, tattooing here is no more than a form of decoration whose use is dictated by individual taste."

There is no circumcision. Most of the natives prolong the lips of the vulva by artificial means; the men elongate the labia by pulling, and the women also pull out the hair "because men do not like it."

The early travellers frequently mentioned the amount of tattooing that you see among the inhabitants of Ifaluk. This was still practiced at the time of the Hamburg South Sea Expedition. The majority of the natives were tattooed (to tattoo is mǎ́k), but not all of them. Anyone who does not like it, is not required to have it done. Then too the natives could not explain why they used this decoration; it was simply an old custom, that they still observed.

In 1910 there were still two men, who knew how to do tattooing; and a third was living on Faraulip, because he had joined some natives from that island, who had been staying on Ifaluk. The tattooing instruments are the tattooing comb (ralíd), a wooden stick, with a small comb containing several rows of teeth, made of bird bones, [16] and the wooden tattooing hammer (wǎ́u) [AN: see drawings 3 and 4 on page 15 of source]. The coloring matter comes from the resin of the lǎ́gidj tree. It is burned, and the soot is caught in an earthen pot, the kind that comes from Yap. Then the soot is scraped together with a coconut leaf. During the operation the patient sits on a special type of mat (djǒ́ub) so that he will not interfere with the process. The drawings 5-9 [AN: See

source show the various patterns. Many men are not completely tattooed, but just have it on their arms and the sides of their legs. [17]

Tattooing was probably borrowed from Mogemog. But the natives believe that mankind learned about it through Lugeilān, a heavenly being, who is tattooed himself. They do not know from whom he acquired the art, but they assume that it was from Äluelōb, the highest god of all. When Lugeilān wanted a wife, he went down to earth, and at this time men saw the strange decoration, and learned the various patterns.

2: Damm et al.--119 (1909) 1938 Woleaians
304 Aurupik

Boys and girls pierce the ear-lobes, and widen them with tortoise-shell disks. The hanging ornaments of coconut and shells are so heavy that the ear is often pulled down to the shoulders.

2: Damm et al. --119 (1909) 1938 Woleaians
116, 304 Aurupik

Unwanted body hair is pinched off with two sharp-edged shells (belik), in the same way that it is done on Polowat.

Some of the inhabitants wear a moustache and a beard.

2: Damm et al, --119 [2] (1909) 1938 Wolcaians
116, 304 Aurupik

Both sexes are tattooed on their arms and legs, and the women also tattoo their hips and the lower part of the body. Miklucho -Maclay ascertained that the arms above and below the elbows were tattooed in bracelet patterns. Mrs. Krämer drew a group of tattoo designs for women and men. Tattooing is fälufer, a tattoo pattern is mäk, a tattoo comb is ralfd, the hammer is däjo. The tattoo coloring matter is made of soot, which is obtained by burning ólat nuts (Calophyllum).

2: Damm et al. --160-161 (1909) 1938 Woleaians
116, 304 Faraulep

Both sexes are tattooed, and both men and women practice the art. They use a tattoo comb (garfd) and a hammer (merăm) of the usual Carolinian form; to tattoo is măk. The parts of the comb are: the handle - kŏă, a diagonal piece attached to it - xalenăn; this is fastened to the handle with a particular kind of little stick (tšrŭ). [161] The tattoo coloring (lăm) comes from the soot of burned coconut fibers.

4: Krämer--38 (1909) 1937 Woleaians
116, 304, 531 Lamotrek

Tattooing and painted ornamentation on the island are not, or rather, no longer subject to the strict rules of the West Carolinians; I say no longer, because Lütke shows that 100 years ago it still at least partly existed on Lukunor. The truth of this thought seems also to be expressed by Kittlitz. But by now definitely inscribed patterns are no longer in effect and ornamentation is confined to groups of it on the legs--examples of it are given in the illustrations--; the patterns of women are more elaborate. Men, on the other hand, wear little or no ornamentation of their legs, but instead have designs on their arms; see Figure 9 [VMM: see source] of two insides of arms, which show numerous rows of patterns one above another and among them apparently spear heads rastim (Figure 9b [VMM: see source]): The outer sides of the thighs [VMM: see source Figure 10a-d] usually have only two vertical pattern rows of shark teeth or fish; the favorite species are the pup and the küe. These patterns are included in the ornamentation of the women, Fig. 11a, b [VMM: see source] (the woman Netailemoar) and Fig. 12, and rank next to the many other patterns which are presented in Figure 79 [VMM: see source], The illustrations mentioned show the arrangement that on the woman Loalimul (Figure 13 [VMM: see source]) is particularly elaborate. In this instance we see ornamentation on the side and extending forward from the seat so that it occupies the space over the hip bone; from here a wide decorative stripe runs down the outside of the thigh to the knee, where a few rings--open to the side--encircle the entire leg. Around the back of the leg there appear a few unconnected patterns.

4: Krämer--38 (1909) 1937 Woleaians
116, 304, 531 Lamotrek

It is noteworthy that on Lamotrek the Mons veneris is ornamented with the black triangle puáre, which also occurs on Ponape, but was not observed on Truk. Hambruch noticed it on Elato where it was used as house ornament Mák e boár [VMM: it is illustrated on page 30--see source.]

4: Krämer--38-41 (1909) 1937 Woleaians
304 Elato

[VMM: For a discussion of tattooing, see 4: Krämer 38-41.]

4: Krämer--41
116, 304, 386

(1909) 1937

Woleaians
Lamotrek

No details are known concerning the method of tattooing. The instrument used is a pick which looks like the tool used to open ulcers. (Fig. 134 [VMM: see source]). Soot for the black color is not obtained from savani nuts but from drifted sap, hurú, which is placed over a small fire and then is covered up with a coconut shell; the coconut, in turn, is isolated by a layer of leaves. The soot settles inside. Also paraffin rās or matiga (= fat, because the natives thought that it was fish fat) drifted ashore but was not used for the same purpose.

4: Krämer--225 (1909) 1937 Woleaians
116, 304 Woleai

Tattooing, [illegible]ák (Kotzebue: möck)

Schmeltz-Krause, on page 380, say the following, which they have probably learnt from Kubary: "Most of the men have their entire body covered with tattooing in good taste, with many elaborate patterns in the ears and around the neck; they wear feathers in their hair." At our time ornamentation was much more limited than this description tries to convey.

Figures 91, 92, 93 [VMM see source] demonstrate how beautifully finished the tattoos are in the case of the men of Oleai. The women, generally, wear only small ornaments on the thighs and those are covered up by mats. Sometimes the same is true of the men since the application of large tattooing to the torso is naturally painful, difficult, and expensive. Here we shall merely comment on the execution on Oleai.

The tattooer, taumak, is called in when someone wishes to be tattooed. When all the necessary discussions are over, a big banquet is held the day before work is to begin, as a so-called down payment the tattooer receives many gifts both for himself and his family. Payment for large tattoos is often up to 150 articles--mats, plaited and woven, belts, bowls, boxes with lids, axes, knives, and sometimes even a canoe may be included in the lot, since some of the very large tattoos require painstaking work and great skill. [229] A famous expert in this type of work requires payment proportionate to his efforts. It takes him 5-10 days to outline the designs, gaur, with the rib of a coconut pinna (log) which is dipped into a black color substance (soot of calophyllum nuts mixed with water) like a paint brush. When the pricking in of the color substance has begun, the person who is thus treated must sleep on the side on which the tattooer has worked so that the secretion can flow off. When everything is finished successfully, the person concerned marches through the entire village along the big path in order that all people will be able to see and admire him. He carries a mat which he spreads out from time to time to rest and refreshment is offered to him from all sides.

On the whole he is considered tabu, e.g., he may not eat with women and not have any other contact with them but when it is all over, he may return to his normal daily life. [230]

Tattooing pricks, gálĕt, are special instruments just as lancets are exclusively used for bleeding. The blade is made from frigate-bird bone, and the hammers, oāo or vao are often rather long, pentagonal; the one shown in Figure 94 [VMM: see source] is 45 centimeters long. The bird form is unmistakable. The wood is supposed to be taken from the gaingi tree which is said to be extinct on Oleai. A simpler hammer is shown in Figure 95 [VMM: see source]. It is called daiō or daijo and is of ira wood. The pricking is done with the tapered end.

The sap of trees, rumaio or rau is used for the preparation of soot.

4: Krämer--269 (1909) 1937 Woleaians
116, 304 Woleai

Circumcision, sopi, masopi takes place on Oleai and Feis when the boys are a year old. The prepuce is buried. Expressed juice of young coconuts is put on the walnut-sized wound. It takes four or five days to heal.

5: Kittlitz--148 (1827-8) 1858 Woleaians
116, 304, Lamotrek

The natives were beautifully tattooed, and the designs covered the whole body, except for their heads.

6; Senfft--54 (no date) 1905 Woleaians
116, 304, 177 Woleai
Lamotrek

Men and women have different patterns of tattooing. The same method of tattooing is used here as on other islands; only adults are tattooed, and a small hammer together with some soot are the instruments used. In most cases only the arms and legs are tattooed. Those natives who have had the upper part of their body tattooed use the same designs found on Yap and Ululsi (Ugoi) and they go to one of these islands for this process.

6: Senfft--55
116, 304

(no date) 1905

Woleaians
Woleai
Lamotrek

The ears of both boys and girls are pierced when they are still very young and the lobes of the ears are gradually distended until it can be drawn across the outer ear like a ribbon. They wear a short string of earrings made of the wood of coconut trees, of tortoise shells, or of sea shells. The women often wear several of these. According to our standards, these ornaments are not at all attractive.

6: Senfft--56
116, 304

(no date) 1905

Woleaians
Woleai
Lamotrek

The custom of circumcision is not known here.

11: Born--186 (1903) 1904 Woleaians
116, 304 Woleai

Today, no one except the older people is tattooed over the entire body; the younger people only tattoo their arms and legs. Latin letters, crosses, and fish are popular patterns; the fish designs are tattooed in a long row from the hips to the ankles. The technique of tattooing is the same as that on Jap. The patterns used for tattooing the entire body closely resemble Kubary's drawings of the patterns used on Sonserol.

11: Born--187 (1903) 1904 Woleaians
116, 304, 832 Woleai

Many, but not all of the women and girls are tattooed on the mons Veneris. The pattern represents a bird or a kalong with outstretched wings, the tips of the wings touching the groins, the point of the beak pointing toward the vulva.

12: Lutke--127 (1828) 1835 Woleaians
116, 304 Lamotrek

Their tattooing is more regular, more attractive [AN: than that of their eastern neighbors], and traced with a great deal of symmetry.

28: Spiro--117 [5] (1947-48) 1949 Woleaians
116, 304, 152 Ifalik

The adults do not explicitely threaten their children with castration, but they do so symbolically, by grabbing their penis'. (1)"

"1. I showed the boys and men a picture of a Melanesian circumcision ceremony, and they were all deeply shocked by the idea. That the idea is anxiety laden is shown by their reverting to it much later at certain time intervals, and asking me about it."

28: Spiro--126 (1947-48) 1949 Woleaians
304 Ifalik

"(Ted[Burrow's]note: Women were tattooed mainly on the inner side of the thighs, and about the genitals.)"

33: Hasebe--142-143 (1927) 1928 Woleaians
116, 131, 161, 304 Aurupik

"Aurupik, also called Aurepig, Aurupeg, Aurupig, Aurepik, Jaurepik, Eauripik, Eurupuc, Eourypyg, Eurupugk, [143] Vaupe, Yaropie, and Kama, is about 65 nautical miles southwest of Oleai, and its population is 102. I examined two men and both of them had tattooing on their wrists."

33: Hasebe--143
116, 131, 161, 304, 103

(1927) 1928

Woleaians
Elato

"Elato, also called Helato, and Ylatu, is 100 nautical miles east of Ifalik, and its population is 92. I examined two men and one of them had tattooing on his wrist. I asked the other one what he called his tattooing. He replied 'matsuku.'"

33: Hasebe--143 (1927) 1928 Woleaians
116, 103, 131, 161, 304 Ifalik

"Ifalik, also called Ifaluk, Ifalouk, Iviligk, Ibiliek, Ifelug, Ifeluc, Faloc, and Wilson I., is 40 nautical miles east of Oleai, and its population is 296. I examined three men and two of them had tattooing on their wrists."

33: Hasebe--143 (1927) 1928 Woleaians
116, 103, 131, 161, 304 Lamotrek

"Lamotrek, called also Lamutrik, Namourek, Lamurrek, Lamureck, Lamurec, Mugnac, Lamurrec, Lamorsu, and Amorsot, is about 15 nautical miles east of Elato, and its population is 215. I examined two men, but both of them had no tattooing on their wrists."

35: Choris (Iles Mariannes)--3 (1817) 1822 Woleaians
116, 304, 609 Woleai

Kadou [LEM: the Caroline native] was much pleased with the Sandwich Islands [LEM: Hawaii], whose inhabitants reciprocated in their affection for him. The lobes of his ears, prodigiously elongated, drew their attention in a singular manner.

37: Keiyosei--44 (1929-30) 1930 Woleaians
116, 175, 291, 304, 565 Woleai

Mereyon is the general name of more than 10 islands. We landed on the main island at 8:30 a. m. These islanders are the most primitive people of the Kanakas. They do not wear any clothes except G-strings for men and a sarong woven of banana fibres for women. Among old people, men have tattooing on the stomach and back and women have it on hands and breast districts. This island is a level coral reef. I drank coconut juice now and then. All the men and women like tobacco here.

I saw men sticking combs in their hair. They are so-called free people (high class), and those who do not wear combs are a low class people.

40: Robertson--50 (1875-76) 1877 Woleaians
116, 142, 304, 175 Ifalik

"On the 31st March the schooner hove to off Evalouk and several canoes came alongside. There is nothing to remark about these islands; they are low and of coral formation, producing nothing but the cocoanut. The natives traded off flying fish against tobacco. They are a tall, handsome race, of light colour, their bodies being closely tattoed all over, their dress being the same as that of the Oulleai people."